The Bombay Guardian.

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INTERNATIONAL BIBLE STUDY.

October 1, 1882.——*Mark* X. 1-16.

Jesus took leave of Galilee to visit it no more till after the resurrection, and proceeded to Perea lying on the east side of the Jordan. The time was drawing near when he should be crucified. The people, ascertaining where he was, resorted to him again, and he according to his wont taught them the things of the kingdom.

"And the Pharisees came to him and asked him, Is it lawful for a man to put away his wife? tempting him." They thought it likely that he would declare it to be unlawful, and they would then be able to show that his teaching conflicted with that of Moses. Throughout his ministry, the Prince of this world sought to entrap him by getting him to say something that might seem at least to contradict the Scriptures, and he employed religious men in this work. Too often still he finds men of reputation in the Church who are willing to lend themselves to this kind of agency, for the purpose of discrediting some teacher. It seems very sad that so many who profess to be with Christ should be willing to lend themselves to the miserable work of tempting men.

What did Moses command you? Christ asked them. They said, Moses suffered to write a bill of divorcement and to put her away. Jesus answered, For the hardness of your heart he wrote you this precept. Jesus identifies these people with those whom Moses led out of Egypt: for the hardness of *your* heart. When God undertook to lead them to Canaan, and to do it not by mere compulsion but with their own acquiescence, he consented to bring to bear upon them simply such a measure of moral influence as they would bear. If more had been required of them than they could be brought to see the expediency of, they would simply have revolted and struck out a path of their own, and discarded Moses altogether as they were several times ready to do. They had sunk so low in Egypt that it was only by degrees their consciences could be quickened to the recognition of all that the character of God demanded. To this day in Arabia, a man may put away his wife without even a writing of divorcement: the pleasure of the husband determines the duration of the conjugal tie, the wife having no voice in the matter.

"But from the beginning of the creation God made them male and female. For this cause shall a man leave his father and mother, and cleave to his wife; and they twain shall be one flesh; so then they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. "By means of the marriage-tie God would weaken the force of human selfishness, enlarging thus the circle in which man's affections rule. In fact, God would beget in this way the conceptiou of a higher life of love, not to be realized until men turn to God. Marriage is a prefiguration and type of the union between Christ and the church, between God and the believer. Jesus, in whom was all the fulness of the Godhead identified himself with us, became one flesh with us, that he might redeem us unto himself and cleanse us from all unrighteousness. The intimacy of the marriage tie exceeds any other, so that father and mother are parted from at the demands of this tie. But the best gifts of heaven are made to minister evil, under the baleful spell of human depravity. Since the day when the sons of God saw the daughters of men that they were fair, the attractions that should have ministered to the true welfare of men, have precipitated countless multitudes in a path of ruin. Marriage is a divine institution, even when it is brought about by human choice, in this sense that it may not be dissolved when the charm of novelty has worn off. There is no space given for repentance. You have made a bad choice perhaps but you have made it and must abide by it. This law of conjugal indissolubility is violated when one of the parties breaks the seventh commandment; the law that makes them one flesh is violated. This terrible offense, whether committed by the man or by the woman, is not merely against the marriage partner, but especially against God, the author of marriage. If the aggrieved wife or husband consent to condone it on repentance, he or she may do it; if the guilty party refuse to return, or the aggrieved party to condone the offense, the marriage may be pnblicly declared to be dissolved, as our Lord teaches in other passages.

They brought young children to Jesus that he might touch them and impart his blessing. The disciples rebuked the parents thinking perhaps that there was something wrong about it, or that it would be an unnecessary taxing of Christ's time. Jesus rebuked the disciples. Could there be any thing better for the children than to encounter the love of God in Christ? His smile, his voice, his touch would make impressions not easily effaced. Let such come to me, for of such is the kingdom of heaven. Correct your notions of relative importance and learn that these little ones are nearer to God than their elders by all the strength of sin in the latter. To receive the kingdom of God, we must get down where the little are, in simplicity, in guilelessness, in dependence.

WEEKLY REVIEW.

—We have received the following notice of "The Lucknow Camp Meeting," or Dusehrah Meeting, held annually for many years past:

"This meeting is to begin Thursday, October 19th, and continue five days. It will be conducted by Dr. Thoburn of Calcutta and we trust will be the best meeting of the kind ever held in Lucknow. The readers of the *Gaurdian* are cordially invited to attend and no doubt some will be able to do so. These meetings give rare opportunities for unitedly waiting upon God and for meeting with earnest Christian workers from all parts of the land. Many in past years have come longing for clear light and a deeper experience and have received great blessing, as we pray may be the case this year. The distance from Bombay is great and yet by making up a party a very delightful journey especially at this time of the year may be made.

It is earnestly requested that those who cannot attend, make the meetings a special subject of prayer remembering them especially on the 19th and succeeding days; that God may bless the services, that sinners may be converted and believers sanctified.

Further particulars may be obtained by any wishing to attend from the Rev. B. H. Badley, Lucknow.

As our readers are well aware, marked blessing has attended this gathering for years past, and there can be little doubt that they who may be led to attend the meeting next month will be abundantly compensated for the trouble and expense of the journey.

—From a friend at *Ajmere*.

We have been favoured with a visit from Babu Ram Chandra Bose of Lucknow, who delivered four lectures to educated Natives in the Presbyterian Mission Church. Although the weather was not favourable, the attendance was very encouraging. The Church was filled on each occasion with a very intelligent audience; one evening it was crowded. We regard the work Mr. Bose is doing, as of the utmost importance, and would advise all Missionaries who are working among the English speaking natives to secure Mr. Bose's services for a course of lectures. The visit of this gifted and earnest servant of Jesus Christ will long be remembered here, and we trust good fruit will result.

—"A Domiciled Englishman" writes to a contemporary about the Salvation Army in this strain:

Native Indians who understand the movement will no doubt hate it, because everybody hates the instruments for creating religious differences in his family, and turning peace and love to rankling hate and disunion. In India these matters are far more serious than anything that can be conceived of them in England. The less intelligent natives might at first look on amused, or might be withheld from opposition by the supposition that the performmances appertain to the religion of the ruling race; but after familiarity has bred contempt, or—in case the Salvationists succeed—when passions are roused by the breaking up of some homes, active opposition is sure to be resorted to, and there will grow up a rank crop of bitter religious animosities.

This means that there is no such thing as religious liberty among the Natives and that it is not desirable there ever should be any. In the matter of religion there is to be no enquiry, no conviction, no choice of truth and falsehood, but the most absolute and

most degrading mental and moral servitude. What is specially surprising is that the Englishman would reject with scorn the proposition that he should abandon *his* right to enquire before believing, the right of judgment, the freedom of conscience. Yet he would have the Hindu forever bound by the ancestral fetters which forbid all enquiry concerning the true and the false, and tries to persuade them that the missionary is their deadliest enemy, because he asks them to exercise the right of judgment which God has given them and which priestcraft has taken from them.

—The *Rast Goftar* considers it amusing, but we must confess that our moral sense is quite shocked by the fact that the Bhattia community should look upon visiting hotels as a more heinous sin than murder.

"Hundreds of murders are committed every year, through vile and superstitious customs, and no notice is taken of those guilty of such crimes; while the caste excommunicates a whole family for one member having dined at an hotel."

The Bhattias look upon all life as equal in value and they fancy that they accumulate such righteousness by abstaining from killing flies, mosquitoes, snakes, fowls, sheep and oxen, that they can afford to take the life of an insignificant human being occasionally. A case is mentioned in our Epitome of a little boy killed for the sake of his ornaments in Kaira.

—A writer in the *Pioneer* says:

And in all the manifestations of modern revivalism there seems to be so much reliance upon a single act of the mind, *viz.*, belief in a particular tenet or doctrine, that one cannot reasonably look for enduring results advantageous to morals and religion.

Perhaps the particular act of the mind here spoken of is something very different from belief in a particular tenet or doctrine; is it not the act of faith in a person, the Lord Jesus, the heart's reception of Christ as its sole and sufficient Saviour?

—A correspondent at Singapore sends a long letter to the *Times*, professing to furnish the clue to the Anti-Opium agitation:

The interest of the Anti-Opium Society in the Chinese people is of illegitimate birth, the progeny of the disappointed zeal of the missionaries rather than the spontaneous outcome of genuine philanthropy. The whole agitation has, in fact, been got up by missionaries, who having failed in China, as they have too often done elsewhere, are driven to find plausible reasons for the failure, the true one being too unpalatable. One old excuse of the missionaries has been the ill-defined relations between the sexes, for which they blamed their countrymen abroad, and which they alleged formed an obstacle to the spread of Christianity. But, perhaps, on considering more carefully the impression the missionary establishments themselves might be making on a people whose ideas of sanctity were indissolubly associated with a celibate priesthood, the China missionaries, at all events, appear to have dropped this question, and to have thrown the weight of their objurgations on the opium trade. There is no reason to doubt the truth of their assertions that the Chinese do allege the opium trade as a reason for their not becoming Christians. One reason is as good as another, and this one they know to be the most acceptable to their interrogators. But whether in India, China, or elsewhere, the failure of the missionaries, according to their own standard of success, is uniform and complete. Hence the special reason assigned for their special failure in China is irrelevant and superfluous.

To some people it seems profoundly mysterious that there should be any dissatisfaction felt with the Indian Government for fostering and maintaining the Opium traffic, by virtue of which China is made in spite of herself to supply seven or eight millions Stg. of the Indian revenue. Every body knows that Opium bondage is something terrible, and would be much alarmed if a brother, sister, son or wife were being drawn into it; yet all are at their wits' end to know why people wish to put a stop to the enforced introduction of 100,000 chests into China annually. Unable to conceive that any body should be influenced in the opposition by feelings of justice or kindness or piety, they account for it by the theory that the missionaries, unsuccessful in their proper work, have brought it all about. It seems strange that men who are such mere ciphers in China, should have such a mighty influence in England. But men wrote in the same may when the Slave Trade was attacked, when Slave-holding was denounced, and when the Suttee slaughter and Infanticide were opposed.

—The *Bombay Gazette* says:

Some very important correspondence respecting the opium traffic has been issued in the form of a Parliamentary paper. It is mainly composed of an exhaustive examination of the whole traffic furnished by the Government of India to the Home authorities. The important statements contained in the despatch will demand a fuller review at some future time, but in the meanwhile we may express our entire concurrence in the conclusions of Lord Ripon. The most important of these conclusions is that "the total loss of the revenue at present derived from opium in Bengal would render the Government of India insolvent, and, on that account, any proposals which would involve the loss of so large a sum cannot be considered within the scope of practical politics." The above declaration, we may assume, puts an end, once for all, to the so-called "humanitarian"agitation against the opium traffic.

Surely it is no new thing for the English Government to receive from the Indian Government defences of the Opium traffic. But what does Lord Ripon say? The *total loss* of the Opium Revenue would make the Government insolvent. There is nothing here to hinder the *gradual* renunciation of this source of revenue, if the Government is not prepared to cease from doing evil all at once.

—As our readers are aware there have been acts of violence committed by Hindus and Mahomedans lately in the Madras Presidency. It seems to us rather strange that the Governor of Madras, having occasion to reply to an address from the Church Mission at Palamcottah, should take that opportunity of inveighing against allowing religious passions to express themselves in such demonstrations. He said:

I take this opportunity of announcing that any persons, be they Hindus, Mahomedans, or Christians who shall allow their religious passions to lead to a breach of the peace, have nothing to expect but the utmost rigour of the law, and that a Government servant who directly or indirectly abets any thing of the kind or who does not use his utmost influence to still religious passions, may simply write himself down as a ruined man.

—Arabi Pasha and the other leaders in the Egyptian rebellion have been taken, the army have laid down their arms, the strongholds have been siezed and Cairo has been occupied. The expedition has been brilliantly successful. The Khedive is the acknowledged head of the state and for the present Sir Garnet Wolsely is his Lieutenant.

—Some time ago it seemed as though Baboo Chunder Sen had a leaning towards Romanism, siding with it as he often did in its controversy with Protestantism. We now find his paper the *Liberal* denouncing the organ of the Romanists in Calcutta, *Indo-European Correspondence*, in such terms as the following:

The *Indo-European* Father has made himself quite contemptible in the estimation of all religious men by his silly tirade against those whose only fault is that they are not of his fold. In the exuberance of bigotry and sectarian spite he forgets God and Christ, murders love and charity and veracity, becomes malicious and mendacious through want of self-control, denies truth, faith and devotion, slanders virtue, honesty and piety, compares God's dispensation to a masquerade, and calls God's apostles fools and impostors and beasts!

The cause of this ire is that the *I. E. C.* had called the New Dispensation play a masquerade, adding:

We sincerely pity that man, [Babu K C. S.]; we think he had a work to do, and would have done it, had he humility. But we fear he has allowed himself to be intoxicated with pride. He has deluded himself into the belief that he is something more than a man: he may end by being something less."

We are afraid that the Baboo's answer will not bring the father to repentance.

—We have spoken elsewhere of the demonstration of the Salvation Army in Bombay on Wednesday last. It would have been well if the Police had been allowed to look after their own business, without such sensational appeals from the English papers and from other sources. The writer has been for more than 34 years in almost daily contact with the people of Bombay, as a preacher of the Gospel, and knows very well that a very small modicum of police interference is necessary to hinder anything like a breach of the peace in connection with this work. Tumults and commotions, sometimes of a sanguinary character, have occurred in various parts of India, through the mutual rivalry of Hindoos and Mahomedans, Mahomedans and Parsees. But for half a century or more the preaching of the Gospel has gone on in all parts of India with remarkable quiet. To the Natives of Bombay it seems very mysterious that the authorities should exhibit such dread of the four members of the Salvation Army that have landed here. This dread has culminated in an order forbidding all processions to the Salvationists. All other classes of the community are allowed to have processions. Religious processions, marriage processions, processions of all kinds, are allowed and are constantly witnessed in the streets of Bombay. But these new missionaries are not allowed to move through the streets in procession, unless one of them should die, when there would be a funeral procession. Religious processions conducted by Christian Missionaries go through the streets of Calcutta singing hymns and halting now and then at suitable places to speak to those who gather round. The Natives have little fear of any movements that are open and above board; what they fear is underhand procedure.

NOTICES OF BOOKS AND REPORTS.

"Memoirs of the late Rev. W. Ziemann, Founder of the Ghazipur Mission, by Rev.

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H. Lorbeer." We are very glad to receive this account of the missionary Ziemann. He was a man *sui generis*, differing in many respects from the more usual type of missionary. We think our readers will be glad to have some account of him. The memoir has no special literary excellence, the writer being a foreigner, but he has given us what he aimed at, a picture of the man. William Ziemann was born in 1809, near Rathenow, in Germany. His father was a tailor and had a little farm. The visits of some Moravians were the means of spiritual good to the family, especially to an aunt who exercised a formative influence on young William. The boy, after leaving school, learned his father's trade, and also assisted on the farm. He was then compelled to serve as a soldier three years. Afterwards, his father having died, he married and prepared to settle down in the parental home and business. In 1870, at Zabakuk, he came in contact with Pastor Wrede, who furnishes this account of young Ziemann :

"The word of Grace in Christ Jesus our Lord began soon to strike deep root in Mr. Ziemann's mind. I often used to visit him and held prayer-meetings at his house. The Lord blessed our meetings so, that they soon began to grow larger and larger. But this ere long caused a great sensation in the whole town and many began to get afraid and said: "What meaneth this?" I then was soon dismissed and had to leave the little town. But all this resulted in the entire conversion and regeneration of Mr. Ziemann, who at once resolved to serve the Lord as a Missionary if possible. He went to Berlin and presented himself to Pastor Gossner (to whom he was shown by another clergyman, Pastor Hachtmann of Gross-Wulkow) and asked him to be sent to India. Pastor Gossner was in some doubts whether he should send Mr. Ziemann or not, and therefore told him, he would first ask the Lord about it, and must also see his wife (Mrs. Ziemann). After all Pastor Gossner (generally called Papa Gossner) consented in sending Mr. Ziemann and his wife to India."

As they had to provide their own outfit and traveling expenses, and had not much assurance of receiving pay in India, Mr. Z. had some difficulty in overcoming the reluctance of his wife to make such a venture. In August 1842, he sold his house and other property, and soon after left for India, solemnly admonished by Pastor Gossner to preach nothing but Christ crucified for the salvation of the whole world. At Liverpool he had a dream:

"Mr. Ziemann dreamed that his left leg was broken, and was very painful. So he heard that the Lord Jesus had come and was going through the city and many sick people flocked to Him. Hearing this Mr. Ziemann also consulted with his wife and went to him, and found Him sitting on a small country waggon pulled by a small pony. Mr. Ziemann asked the Lord kindly to see his leg, which was broken, and the Lord very kindly looked at him and told him to kneel down. So he did and when after some time he was ordered to rise again, he felt that he was healed. But when he looked up, he saw the Lord was gone away; so he ran after Him and cried, He might kindly wait a moment, he wished to offer his thanks and wanted also to give him something for his kindness. But the Lord refused to take any thing and went farther. Then Mr. Ziemann returned to his friends and related to them the great kindness the Lord had done to him, and in saying that he wept very much and from that he awoke and wiped his tears off and wept more ; again he slept and wept again, because his heart was too full of joy and thankfulness for the great kindness and love of the Lord.

He studied Hindustani in Chuprah and in 1844 went to Nagpore, where after studying Marathi five months he began to preach, at first with a good deal of acceptance, afterwards with opposition.

Mr. Ziemann increased in Faith and grew bold and mighty in word; which he preached now every day in the morning from 6—12 o'clock. Sometimes he was so filled with pity towards the poor benighted heathen that he would ask them with tears to come to Christ; and one day he began to cry bitterly before the heathen and asked them to come and be saved. But then also the great enemy of mankind waxed wroth, and here and there the heathen began to pelt him with mud and cowdung. And more strange still, his Missionary brethren, who had been there before his arrival, and never, I suppose, went to the Bazáar to preach; even they became his enemies and accused him that he was going to the Bazàr though he did not know the language. And so it happend, that on the 3rd October, Captain H. came and strictly forbade him, not to go to the Bazàr any more, until another Missionary, who was to have the control of all, would arrive.

It is certainly curious that the military authorities should have forbidden him to preach because he did not know the language. Sir Donald McLeod knew Mr. Ziemann and consented that he should return to Chuprah. He read the Ramayana with a pundit and committed many passages to memory.

At Chupráh he had to pay House-rent for the Mission-house in which he lived, and had besides to pay his teacher, so that out of Rs. 50 salary a month, not very much was left him and his wife for their own support. But still they vere happy, considering it a great privilege to work in the vineyard of the Lord, and a privilege he used to consider it to his life's end, and used to thank the Lord for it in his daily prayers. From the 11th March 1848 to the 5th January 1851 Mr. and Mrs. Ziemann were sent to Muzafferpore, to render their assistance there in the Mission work. He used to visit all important places in the whole Tirhoot, and there was not a fair at any place, to which he would not go and preach the Gospel. * * * *

"November 6—7, 1849. This night I was attacked by cholera at Arràh, which at once made me so weak, that the Doctor found me hopeless, he could not feel my pulse. But brother Sternberg came to me, knelt down before my bed, and laid his hand upon me, and cried to the Lord to save me. And so He did, He touched me, and removed sickness and death, and I recovered. I thank Thee, O Lord, for Thy mercy! Now give me a very faithful and thankful heart and watchfulness to pray! By Pàlkí I went via Chupràh to Muzafferpore." * * * *

Revd. H. Hoppner, now at Roorkie, who was sent out to India in 1853 by Pastor Gossner to join Mr. Ziemann at Buxar, writes as follows :— "About a week after I had joined Mr. Ziemann, he took me to a Fair in the Sháhábád District, Jokní Bhawání, where he preached for six consecutive days without much interruption from morning to evening, only allowing himself about half an hour daily to take his breakfast. I then got the first idea and impression of how he carried on Mission work amongst the heathen. Father Gossner had already told me when I was with him at Berlin, that Mr. Ziemann was a very energetic Missionary; but this was beyond my expectations."

The mission at Gazipur was begun in 1855. An Anglo-Vernacular school was established and it became a High School in 1872. Mr. and Mrs. Z. had no children. In 1865 she died.

One evening I was walking in the garden when Mr. Ziemann came and called for me. On approaching I observed him to be very happy, his eyes streaming with joy! "Brother Lorbeer, said he, here are five or six men of the village of Waroundah, who wish to become Christians with all their families, and in other villages there are some more families, who are also ready to become Christians!" This was indeed most delightful! They were at once admitted, Mr. Ziemann himself instructed and then baptised them. They were of five different villages, and numbered to 75 souls. Thus the Lord showed, that He was not forsaking us, but that He had given ear to our prayers. So our dear Brother Ziemann was greatly comforted now for all the anxieties through which he had gone. In this way quite a new scene of pleasures was opened to him, which promised to be very extensive. He now began to reap the fruit of his labours, the fulfilment of all his longings and prayers. These conversions were from that time almost every year followed by others, and as all the converts are cultivators, a good nucleus of a larger and more extensive congregation amongst the country people is formed. Most of them have their own field, which they cultivate and are independent of the Mission, concerning their temporal necessaries. In time of need many of them have been assisted by the Mission indeed, but on the condition to pay it back again. Thus Mr. Ziemann became the Pastor of a congregation which scarcely may find its equal in the Missions amongst the Hindus.

Mr. Ziemann seemed sometimes to be rather too liberal in giving assistance to all who asked him. He gave away all his private money and saved nothing since the death of his wife. (She had saved a little, which had chiefly accrued from the remainder of their property's value at home, after having paid their out-fit and passage to India.) So we have seen that Mr. Ziemann was sometimes too lenient and sometimes too liberal towards the Christians, both arising from too much love and kindness to those, whom he considered his children. But strange to say, when he was alone for six months in 1880, he seems to have corrected his former mistakes himself, so that he was able to say when I returned from Germany in October 1880: "Now I have put the congregation into order, so that you may not find it too difficult to manage it after my death, now be *you* careful!" It is as if he had anticipated his death some years ago. But the greatest and lasting influence has been exercised on the Christians as well as on the heathen by his pious life and his unparalleled innocent example, and as regards this, Hebrew 13, 7. can be said of him without hesitation, and will never be forgotten!

One time, when he was to cross a river, the bridge over it being broken, and the water being too deep to be crossed with the bullock-cart, Mr. Ziemann with his Catechist waded through, preached in a Market on the other-side for three to four hours and afterwards returned the same way through the water. Another time a fearful storm raged, which almost carried away his tent, and then such a rain came, that the tent was flooded and Mr. Ziemann wetted to the skin and not a suit of clothes left dry for change. Again at another time, the bullock-cart sunk into the mud, which caused several hours hard labour to get it out again, till after all a kind Native gentleman, passing that way on an elephant and seeing the dilemma in which Mr. Ziemann was, ordered his elephant to lift the cart out of the mud, and carry it to a firm place on the road.

Sketching his daily life the author says :

After morning prayer, if there was no other urgent work, Mr. Ziemann went to the Bazár to preach. As he was there no stranger, every body was glad to see him and greeted him, and many a Merchant invited him to come and sit down at his shop and preach to the passers by. His speech there, became of late rather a quiet

discourse, which he delivered in a very familiar way knowing almost every body in the city and being known by all. He could sit there for several hours and speak to the heathen and Mahometans of the love of God, manifested in Christ. Almost every one's mouth was stopped there, so that no body opposed him, except perhaps now and then a rascally boy. Once a one-eyed Mahometan had come from Up-country, and as he heard much about Mr. Ziemann, he intended also to have a quarrel with him to give a feast to his friends. So he had one morning collected about two hundred Mahometans whom he wanted to show, how he would defy the *Pádrî Sáheb*. They all had posted themselves in a street, where they were sure to meet Mr. Ziemann. There they waited musing and laughing in the hope of victory which they would get. After all Mr. Ziemann came with his very very large hat and a big stick in his hand, turning here and there to bid good-morning to those who greeted him. As soon as the one-eyed Mahometan saw him coming, he lost his heart and took to his heels, and his 200 associates after him ; and Mr. Ziemann could preach uninterrupted, and never heard nor saw what a snare had been laid for him, and when I afterwards told him about the whole affair, he knew nothing of it. How often may the Lord have saved him in like manner, without his knowing!

These extracts will suffice to give a fair idea no doubt, of the sort of missionary that Mr. Ziemann was. Sir Donald McLeod supported him for twenty years ; as mentioned above he only required Rs. 50 a month ; other friends carried on the ministration after Sir Donald's removal.

The Bombay Guardian.

SATURDAY, SEPTEMBER 23, 1882.

THE SALVATION ARMY.

THE Editor of the *Bombay Guardian* had expected to take part in the demonstration of the Indian Expedition of the Salvation Army last Wednesday but was precluded by an accident that disabled him for walking, from the effects of which he hopes soon to recover. The Expedition landed on Tuesday, having been waited on upon the Steamer by Rev. Messrs. Fox, Northrop and Gladwin. On Wednesday at 4½ p. m. the March announced in our last number took place. The S. A. officers and friends were in bullock carts, five of which headed the procession. Immense crowds gathered all along the line of procession, and a friend informs us that the crowd on the Esplanade, near the Money School awaiting the approach of the procession, reminded him of what was witnessed when the Prince of Wales landed in Bombay. There was an extraordinary eagerness on the part of all, to see them. There was not the least opposition or ill feeling displayed by the Natives, and nothing could exceed the attention with which the members of the Expedition were listened to on the Esplanade. The only opposition was from the Police. Lieut Norman blew some notes from a cornet, in the early part of the procession, and immediately, on the very instant, he was arrested and taken off to goal. At that very time bands of Hindoos were going through the streets of Bombay with the image of Gunpati, with tom toms and other instruments. The Police had in the first instance given the Salvationists license to have music in the procession, but had afterwards revoked it, in consequence, it is supposed, of some communication from the Governor to the Commissioner of Police. Lieut. Norman acquiesced at once and went off with the officer who took him in charge, with a cheerful manner, and the procession moved on as before. "The arrest" says the Times of India "will be warmly aproved by Europeans as well as by Natives." We believe that it is strongly condemned by the respectable Natives, and we cannot believe that many Europeans will justify it. It is very certain that the Salvation Army in India will have music as they march through the streets of our cities except where it is forbidden to Hindoos and Mahomedans. Major Tucker spoke in excellent Hindustani to large crowds on the Esplanade, nearly a third of whom seemed to be Europeans and Eurasians ; he was followed by Captain Bullard and Gladwin, (Mr. and Mrs. G. have joined the army) and by Mrs. Thompson. Such a demonstration as we have been noticing, is perhaps unparallelled in the history of Missions. When the first missionaries came to Bombay, they were forbidden to speak to the Natives, and were arrested. They escaped from confinement, and went to the Konkan, and were arrested again on the Malabar Coast. At length, permission for them to prosecute their labour was granted. The same terror that the authorities exhibited in their case, appears to have been renewed in some quarters, in connection with the four Salvationists. These men and women come in the name of the Lord Jesus, as his ambassadors ; ambassadors, not to a court but to a people ; accordingly they seek at the outset to get the attention of the people, and to commend themselves to them as bearers of a message from heaven. Evangelists are designated in the New Testament by a word that properly means 'criers' or 'heralds.' Coming in this capacity, nothing could be regarded as more successful than the Demonstration of last Wednesday. The opposition and contempt of a certain member of Europeans are only what might have been expected, and we are reminded of the things that appeared in public print when Rev. Wm. Taylor began to work here. They will only help the Natives to understand that Englishman and Christian are not synonyms. Having thus made the people of Bombay acquainted with this mission, they will now probably prosecute their work here in methodical ways and in fixed places.

FRIENDLY WORDS TO EDUCATED NATIVES. VI.

(Concluded.)

THE supposition that God bestowed maturity of knowledge upon the human race in its infancy, so that as the ages went by men would have to be looking back for their instructions and, in the nature of things, losing more and more of their hold upon them, is in conflict with the ordinary character of the divine procedure as traceable in the world around us. In nature, God sets us before us many lessons, but there is an order and a progress to be observed in learning them without which all becomes confusion. The science of astronomy has been slowly acquired in the successive millenniums, until at last men have come to the true conception of the solar system, the stellar system and the relation of that to these. In the beginning we naturally lay hold of that which is most easily understood, and the right understanding of which enables us to comprehend something else, and thus we move on step by step. As the pillar of fire moved before the Israelites conducting them through the wilderness to Canaan, so the bow of promise waits upon the developing powers of the individual man. We look upon the new-born babe, and find little else but promise in its feeble and helpless organization. There is a promise that the babe will see, and presently it takes its first lessons in seeing ; there is a promise that it shall hear, and soon it gives tokens that it is beginning to hear. At each acquisition, the bow of promise removes one step onward. Soon the child comes to recognize this order of things ; it is ever pressing forward to a higher condition, with larger powers and a widening sphere, and so, pursuing promise after promise, makes its way to adolescence and manhood. We believe that God has similarly dealt with the race, and that we have the proof of it in the scriptures of the Jews and Christians. In the matter of revelation, God, a being of infinite wisdom, is addressing man who has every thing to learn, and would never think of pouring at once upon his undisciplined mind all treasures of wisdom and knowledge, but would undoubtedly deal with the race as he deals with the individual, communicating line upon line. Scarcely had Adam and Eve broken the commandment of God, when a promise was given to the race of man, apromise that the seed of the woman should bruise the head of the serpent, the personification of evil. From this time onward promise succeeds promise, stimulating men to press forward to a higher condition. To Abraham was given the promise of a decendant through whom blessings should accrue to all nations. During the 2000 years intervening between Abraham and Christ, the promises of the Messianic kingdom became more specific and more vivid, stimulating the aspirations and hopes of the Jews. And similarly in the New Testament, Christians are taught to look forward to a heavenly condition with elements of bliss and power beyond those that are now known. This method of dealing with men is certainly more accordant with the constitution and course of nature than the method of endowing mankind with a perfect system at the beginning of the history of our race would have been. This last indeed is in direct contradiction with the processes we find indicated in all other departments of the divine Government of the world. A retroverted attitude is and must be fatal to an individual, to a nation and to the race.

God speaks to man out of the future, summoning him forward. God is now speaking to India out of the future. As the bride is addressed in the 45th Psalm : "Hearken, oh daughter, and consider and incline thine ear; forget also thine own people and thy father's house : so shall the King greatly desire thy beauty ; for he is thy Lord, and worship thou him." So India is addressed from on high. The word forget is here used not in an absolute sense but in a comparative. There is no call to India to disregard whatever of truth may have been given to her in her infancy, but to take up the attitude of expectation, and believe that God has greater and better things in reserve for her than she has yet experienced. "We are saved by

hope" says the Apostle Paul; hope that leads us to forget the things that are behind, the experiences already attained, and press forward into new. The religious ideas of a period when this nation was made to believe that a revelation had been given to her exclusively, all the other nations of the world being represented as mlecchas or outside barbarians, are certainly not those that should rule the minds of men to-day. The religion of caste may be relegated to the past. What is wanted is a message from heaven addressed to all alike, bringing man into harmony with God, giving him victory over sin, and causing each to love his neighbour as himself. And what is wanted is offered.

PECULIAR PRIMARY INSTRUCTION.

THERE has been an extraordinary stir of late throughout India in connection with the subject of education for the people. The Government has manifested its profound interest in the subject by causing an Education Commission to move from presidency to presidency and take the views of all that are supposed to have views. This solicitude is most becoming and praiseworthy. In another department Government has for a long time been exhibiting its solicitude for the masses in a most practical way. We refer to the Abkaree Department, and to the wisdom and earnestness with which the arrangements for covering the entire country with a net-work of liquor-shops, so that even the smallest villages shall not be without this Government institution, have been carried out. These liquor-shops are doubtless doing an important work, and an educational work, otherwise a paternal Government would not have caused them to march in the van of all its agencies for the welfare of the country. That they are educational may be shown by the fact that they serve to make the common people acquainted with the true character of the Government. The people in the moral districts are often distressingly ignorant of the true character of the Government under which they exist, and very desirous of light concerning it. At length a shop is opened with bright-coloured bottles to attract the attention of all, and a board is hung up with an imitimation that this particular shop has been opened under the auspices and with the approbation of Government. Of course they eagerly respond to an invitation from so high a source, concluding that there must be some singular virtue in the commodity here offered to make them good citizens. They drink, and soon find themselves under a fascination that compels them to bring to the liquor-vendor's tiller all the money they can scrape together, stinting themselves and families in food and raiment. They thus attain to a new conception of the character of the Government they are under. This may be designated Primary Instruction. They learn that however poor they are Government would have them poorer, giving them for the pice they surrender a momentary elation of spirits. They might otherwise have entertained the opinion that Government commiserated them for their poverty, and would gladly do something to alleviate the hardships of their condition. But the grog-vendor, marching in the van of all reformatory measures, has the field all to himself and proceeds to educate the people to sacrifice all for drink.

Perhaps it might be well to be a little more explicit in the notifications which accompany the liquor-vendor. Why should Government not cause something like this to be exhibited in front of each liquor-shop?

NOTIFICATION.

The people of this village are informed by the Government that this liquor-selling institution is established among them, from a benevolent regard for their welfare. The Government is well aware of their extreme poverty, of their deep indebtedness, of the hard labour by which they earn a pittance scarcely fitted to keep body and soul together. It is a question whether it is worth while, under such circumstances, to try to keep body and soul together; perhaps they would be better apart. It has seriously considered this state of thing and has decided to authorize the opening of this shop, and invite one and all to come and drink and drown their sorrows in the cup here offered. It is true that the sorrows will not stay drowned; they soon come up again with added strength and virulence. Well, drown them again, and go on doing this till your pice are expended, your physical strength exhausted, and the feeble hope that is within you is utterly expended. *Pro patria mori* has always been thought an admirable thing. Your doctrine of transmigration assures you that death is not the scarecrow that some imagine, but simply our emigration from one body to another. But even if you lived, your money would be pretty sure to go to the Marwari, if we did not relieve you of it in the pleasant way.

[Lettres intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

DEAR SIR,—It has been said that the English in India a century ago did not adapt their dress to the climate. The Chaplain especially bore the infliction of always wearing a long black cassock. The costume of the European in those times has been graphically described. There were however some sensible people who broke through custom and its arbitrary sway. Sir Thomas Roe and his suite were all clothed in English dresses only made as light and as cool as possible.

Neither was simplicity studied. It is reported that Fryer flattered himself that Nizam Beg—governor of a Fort—admired both the splendour and novelty of his costume. During the time of Clive, fashion is said to have been in its extreme of richness, so much so that the Court of Directors forbad their servants wearing gold, or silver lace. There is an amusing story told of a Mr. Hosea who transgressed in this particular, and Clive drew his attention to the gold binding of his coat, whereupon Mr. Hosea replied "this article of dress, my lord, is in no way affected by the Court's letter—for it is notorious, and your lordship must know, that the company's orders are not *binding*."

Well it is to be hoped the General's orders are also not *binding*. What General's? I mean the General of the Salvation Army, that is if he has issued any dress regulations at all. At any rate members of the Salvation Army in India are adopting the oriental style.—This is recognizing with a vengeance the 'Claw of homogenéety' a phrase used by the Rev. Mr. Hardy at a Conference on Missions held in 1860 at Liverpool, Major General Alexander presiding. The object of the Conference was to consider mutually the best means of evangelising heathendom, and amongst other things the question of conformity to native habits was mooted.

Mr. Sugden observed: "with regard to descending to the level of the natives, a man may descend too low, and there have been instances of missionaries who desired, by the adoption of native habits, increase their influence, but who in the long run, have not only diminished their power to do good, but even lost their self respect, and injured the cause of the gospel." This reads like pure nonsense. Simplicity is much to be desired and there is not, much fear of descending 'too low.' The reverse holds good and is greatly to be regretted. At the same time there is no necessity for Missionaries assimilating their dress to native models. There are no Scripteral precedents.

Native Christian workers too need not ordinarily change their style of clothing, although it is to be noted that Dr. O'Meara, a Missionary to the American Indians, said at the Conference above alluded to in reference perhaps to the principle of homogenéety supported by Mr. Hardy "If a native goes amongst them [the Indians] to preach the gospel but retains habits akin to theirs, his word is regarded as of no moment whatever; for this reason it is indispensable, nay absolutely necessary, that a considerable degree of civilization and the habits attaching to the white men should be attained." The Rev. Mr. Weddell, a missionary in Africa, remarked that he found that to copy the dress and mode of living of the Europeans in Africa was to some extent indispensable

If worldly influence and honor are to be sought after, then Dr. O'Meara and Mr. Weddell are correct, but not otherwise. The pernicious fruits of such views are already manifest in India. Mr. Hardy went to the opposite extreme in asserting that 'if a preacher lives beyond the means of the people among whom he ministers he is unfit to act as a preacher to that people.' Europeans confessedly could not well keep up 'the fires of animal life' in the same manner as the natives do.

God bless the Salvationists. Amen.

Yours in Christ,
A. LAYMAN.

NOTICES.

BAPTIST CHURCH, (BELLASIS ROAD, BYCULLA.)
The Rew. D. Jones, who expects to return to Agra early next week, will (D. V.) preach to-morrow (Sunday) at 11, A. M. and 6 P. M.

UNION PRAYER MEETING in the Hall of the Young Men's Christian Association Apollo Bunder at 8-30 p. m. local time to-morrow Sunday the 24th instant. The meeting is open to all.

SALVATION ARMY.

Great Meetings at ESPLANADE Theatre, Sunday 24th inst.
Knee Drill and Free and Easy, 7 a. m.
War memories and Salvation, 5-30 p. m.
Conducted by MAJOR TUCKER and STAFF.

Epitome of News.

SATURDAY, SEPTEMBER 16.

—Considerable excitement seems to have been caused among the Shrawaks by the announcement that an image of Parasnath had been discovered near Pali. Large crowds of worshippers were attracted to the place last week; but the *Samsher Bahadur* says the god is a spurious one, and heads of the community have written to people far and wide not to undertake a costly pilgrimage to see what is the work of man in the shape of stone tricked out.

Monday, September 18.

—*Times of India*: Sir Garnet Wolseley has been accredited with predicting, before he left London, that the Egyptian campaign would be over by the 15th of September. Curiously enough, the despatch in which the British Commander-in-Chief says, "the war is over—send no more men," is dated Cairo, September 15. The decisive character of the Tel el-Kebir victory has been recognised thoughout the whole of Egypt, and the rebellion is now in a state of utter collapse.

—In the same appears an excellent letter from the Rev. Dr. J. M. Mitchell, rebutting some of the misconceptions that have been current since the Education Commission began to sit, concerning the relations of missionaries to higher education.

—The Hon. Emma Sugden, sister of Lord St. Leonards, is it appears employed in mission work in Calcutta and was to preach to a congregation at the Seaman's Coffee House last evening. According to a contemporary, "A sister of Miss Sugden's is coming out to India at the commencement of the coming cold weather to follow her example, and to take part in Zenana Mission labours. Miss Sugden has addressed several meetings of sailors on previous occasions with success, the men listening to her with great attention, more so perhaps than were they listening to a Missionary of the other sex, and the lady is an impressive preacher."

—*Indian Spectator*: Kaira was the scene of an atrocious murder on the 8th instant. The victim was a boy of about nine, of the Sonar caste, the murderer being a man named Mathoor, proprietor of the "Niti Prakash" Press. It is the old old story—Mathoor wanted the ornaments on the boy's person—so he enticed him at about 7 in the evening into his press, stabbed him and put him into an empty box. The murderer has been arrested and confeses his crime,

—*Madras Mail*: Last night there was a native umbrella procession, through some of the principal streets of Black Town. The streets were illuminated with torches and blue lights, and offerings were made to the umbrellas, by the Hindu residents of almost every house. The umbrellas, seven in number, were made of silk and embroidered with lace, and are now being carried to Terupaty for formal presentation to the heathen idol there.

—*Bombay Gazette*: Dhondoo Mahadoo, residing at Moody Bay, reported to the police on Friday last that his son, Marotee, aged fourteen years, has been missing since 1 p.m. on that day. The boy had on his person, when last seen, silver ornaments to the value of Rs. 75.

Tuesday, September 19.

—On Friday last a Hindoo woman named Cheoo, living at Matoonga, Bhoywada, reported to the police that her son, aged ten years, named Shiva Bablee, was missing, and that he had on his person, when last seen, a gold earring set with false pearls, valued at Rs. 3. and a silver waist-chain, valued at Rs. 15. The body was found in a well without the waist-*chain*, and three men have been arrested who confess to have pushed him in to the well.

—The Great French railway companies have for some time employed women as ticket and audit clerks, as also have the Credit Foncier and several banks and public companies in France. The Corporation of the City of Paris mean also to employ women in their offices, and 300 situations are offered in the 20th arrondissement.

—Intelligence of the death of Dr. Pusey has been received by telegraph. *Men of the Time* says: The Rev. Edward Bouverie Pusey, D. D., son of the late Hon. Philip Bouverie (half brother of the first Earl of Radnor) who assumed the name of Pusey by royal licence, was born in 1800, was educated at Christ Church, Oxford, where he graduated B. A. in high honours, and was elected to a Fellowship at Oriel College, and took his degree of M. A. In 1828 he was appointed Regius Professor of Hebrew in the University of Oxford, a post to which is attached a Canonry at Christ Church. Dr. Pusey was one of the earliest and most constant contributors to the "Tracts for the Times," and defended the main doctrines which they were intended to enforce in a variety of letters, pamphlets, & c. , on which ground his name was popularly used to designate the High Church party. In 1843, he was suspended from the office of preaching before the University on account of a sermon on the Holy Eucharist. Dr. Pusey's published works include besides a variety of sermons, many adaptations of Roman Catholic books of devotion for the use of the English Church, elaborate treatises on Baptism, the Eucharist, the Royal Ecclesiastical Supremacy, and marriage with a deceased wife's sister. Amongst them may be mentioned: "Remarks on Cathedral Institutions" 1845; "Royal Supremacy, Ancient Precedents," 1850: "Doctrine of the Real Presence Vindicated," 1855; Real Presence of the Body and Blood of Christ," 1857; "History of the Councils of the Church A. D. 51-381," Nine Sermons preached in the University of Oxford, 1843-55," 1859; "Minor Prophets, with Commentary," 1862; "Daniel the Prophet; Nine Lectures," 1864; Everlasting Punishment; a Sermon," 1864; and "Church of England a Porton of Christ's one Holy Catholic Church; an Eirenicon," 1864.

—*Indian Chr. Herald*: Messrs. Mackinnon Mackenzie & Co. Agents for the British Indian Steam Navigation Campany charged Missionaries and Ministers proceeding to the Bangalore Conference in 1879 only one-half of the current rates. Since that date their rates have been reduced by 25 per cent, but to put it with in the reach of all who may wish to attend the great Decennial Conference to be held at Calcutta, December 28th to 3rd January next, they shall still charge only one-half of the reduced current rates. This liberality is very praiseworthy and in the right direction. We hope Railway Companies will follow the example.

—The *Indian Witness* reports the death of Dr. Anderup, of the Indian Home Mission to the Santhals, while on duty among the colonists in Assam.

Wednesday, September 20.

—The following telegram has been received by the Viceroy from Sir Garnet Wolseley.—Cairo, Sept. 19.

I have great pleasure in bringing to the notice of your Excellency the effective assistance rendered me by General Macpherson and the Contingent from India, which arrived in this country under his command. General Macpherson, commanding the left wing of my attack on the 13th inst., showed great ability in handling his troops; while his men, during the fight and afterwards on the forward march on Zagazig, showed determination and endurance, and contributed greatly to the general success of operations. The Native Cavalry Brigade vied with their comrades of the British Cavalry Brigade in pursuit of the enemy, and in the successful march upon, and occupation of, Cairo.

—Another now steamer, the Ballarat, built by Messrs. Caird and Co., Greenock, for the Peninsular and Oriental Steam Navigation Commpany, was launched on Aug. 13. The Ballarat is of 5,000 tons gross register, with an effective horse-power of 5,000, is 420 ft. long, has 43 ft. beam, and has capacity 4,500 tons of cargo and coals. She will have accommodation for 160 first and 50 second-class passengers.

—*Bombay Gazette*: The anniversary tea-meeting and concert of the Edina Lodge of the Indian order of Good Templars was held on Saturday evening the 16th instant, at the library rooms of the B. B. & C. I. Railway Institute at Parell. Mr. A. Rule, the Worshipful Grand Master of the Lodge, presided. Present number of Good Templers, 66.

—News has been received by the mail of the death of Dr Charles Morehead, C. I. E, late of the Bombay Medical Service. He died suddenly from syncope at Wilton, in Yorkshire.

—*Record*, on the Meeting of the Br. Association, and president Siemens' address: Much of the President's address is devoted to the history and propects of electricity, which he describes as "the youngest scientifically investigated form of energy, the sphere of whose action is so wide, that no branch of science or industry can be named in which electrical phenomena do not exercise a direct and important influence." This he shows to be true. Electricity as a form of energy is best suited for transmitting an effect from one place to another. It is apparently unlimited in the degree of heat that can be produced. As light, it is free from the injurious products of combustion which attend every other artificial light-producing substance. It supports growing plants instead of poisoning them. By its agency all the operations of the farm can be carried on from one centre, and cornstalks reared under its light grew so rapidly that at the end of May they stood four feet high with the ears in full bloom, while those not under its influence were under two fect high and showed no signs of the ear. Dr. Siemens has also proved that nothing is so wasteful as the employment of raw coal; and he prophecies that in a few years the gas producer will, in ships and in factories, take the place of the somewhat complex and dangerous steam-boiler. These are only a few of the triumphs which mechanical skill, aided by scientific knowledge, have won within the last fifty years; and the horizon of their discoveries enlarges every day, and seems to be almost without assignable limit. Dr. Siemens mentions a new kind of steel called "mild steel," lighter than the material now in use by shipbuilders. Sounding instruments have been invented by which depths can be taken without stopping the vessel's progress. Engines of distruction are passing through changes as unforeseen, for a kind of gunpowder has been discovered which will resist the action of water. But space forbids further enumeration of these wonders.

Thursday, September 21.

—Press Commissioner: Lieut. Park, of the Black Watch, has died of the wounds received at the capture of Tel el-Kebir.

To the list of casualties already published should be added Lieut. Heneage, of the Highland Light Infantry, slightly wounded.

—The Governer of Madras, Mr. Grant Duff, visited the Tinnevelly Temple where the inevitable address was presented by the committee of management. One of their requests was that dancing girls might be allowed to perform in temples without rendering themselves liable to be prosecuted. In reply, his Excellency said that "the dancing girl question" belonged to the general legislation of India, which was the province of the Legislative Council of the Viceroy, not of that of Madras. "I cannot suppose, however," he added, "that the able men who framed the Penal Code did not throughly inform themselves as to Hindu feelings and opinions on the delicate subject to which you allude. The clause has been long on the statute book and Penal Code has quite recently been revised. Surely if not in accordance with the sentiments of the bulk of people, it would have been modified."

—*Overland Mail*, Sept. 1st: Amongst the deaths recorded this week are:—Earl of Berkeley; Sir George Baker; Col. W. R. Mesham, late M. S. C.; Assist. Commy.-Gen. R. E. Hunter; Capt. P. W. Stephens, R. N.; Capt. D. L. Baynes; Surg.-Mjor J. A. Shaw; Dr. C. Morehead; Bishop Steere; and Dowager Lady Havelock.

—Lady Havelock, the widow of the distinguished soldier, Sir Henry Havelock, has died

at her residence in Kensington Park Gardens, at the age of seventy-three. Her ladyship, Hannah Shepherd, was a daughter of the late Rev. Joshua Marshman, D. D., of Serampore, one of the most energetic missionaries that has ever laboured in the Indian mission field. She was born in 1809, and was married to the late Major-Gen. Sir Henry Havelock, K. C. B., of Lucknow fame, in 1289, receiving after his death in 1857 a patent of precedency as a baronet's widow. In reference to this it must be remarked that the patent of baronetcy was granted to her husband on Nov. 26, 1857, but as he died two days prior to the date thereof, the honour was extended to his son, Sir Henry Havelock-Allan.

—Bishop Steere has died at Zanzibar of apoplexy. The late Bishop was a graduate of London University. He was ordained priest by the Bishop of Lincoln in 1858, and, after occupying curacies in Devonshire and Lincolnshire, became chaplain to Bishop Tozer in 1862. He returned to this country in 1868, only to resume mission work in 1872, and two years alter Edward Steere was consecrated Bishop of Central Africa. He edited Bishop Butler's works, and translated portions of the Bible into the language of the people among whom he laboured. He was fifty-one years of age.

—*Liberal*:" According to the recent census of Prussia there are -in that country 22,000 persons ' professing no religion.' These nondescript persons had better be shipped off to some less civilized region for their own happiness as well as the welfare of the world at large."

What about those who profess to be religious and follow their own sweet will?

Friday, September 22.

—The *Pioneer's* correspondent in Egypt reports that Arabi is suffering from dysentery. Upper Egypt is reported to be in an excited state, and a rising is feared. Some Bedouins assaulted a party of British officers who were visiting the Pyramids. It is expected that Sir Garnet Wolseley will send troops in that direction from Cairo. A squadron of Bengal Cavalry arrived in Alexandria on Wednesday to escort the Khedive to Cairo.

—The Western India Fine Art Exhibition was opened at the Council Hall, Poona, on Wednesday, by H. E. the Cammander-in Chief. In is said to surpas the exhibitions of previous years both in regard to the number of exhibits and thir value as works of art.

—*Bombay Gazette*: Yesterday at the Girgaum Police Court, before Mr. Dosabhoy Framjee, Mr. Arthur Norman, a Lieutenant in the Salvation Army Contigent, was charged, at the instance of Mr. Superintendent Brewin, with having on the 20th instant, in contravention of section 19, clause 13, of Act 48 of 1860, blown a brass instrument (to wit, a cornet) in Obelisk-road, without obtaining a license from the Commissioner of Police.

The defendant admitted that he did blow on the brass instrument before the court, but did not think he had violated the law by so doing. He had no license to blow the instrument.

The magistrate said that by blowing the cornet in the public streets, without the permission of the Commissoner of Police, the defendant had broken the law, for which he was answerable.

Major Tucker requested the magistrate's permission to address the court on the matter.

The magistrate having assented, Major Tucker referred to a case at home connected with the Salvation Army proceedings, which was decided in their favour by the Court of Queen's Bench, and proceeded to read a report from the London Times of a case in which the members of the Salvation Army were called upon to furnish security. The Major said that their object in employing music was to attract the ear, then the eye, and then the hearts of the people among whom they had come to labour.

The magistrate, interrupting Major Tucker, said that he could not hear him at length, as the time of the court was valuable. If Major Tucker had anything to urge on behalf of the defence in the case before him, he would be glad to hear it; but it was useless hearing a long speech relative to a matter not before the court.

Major Tucker said he would not occupy the time of the court, if the court did not choose to hear about the case he was referring to.

The magistrate, addressing defendant:—"You have admitted the truth of the complaint; have you any cause to show why you should not be convicted?"

The defendant said he had not broken the law.

The magistrate said he had committed an offence, and in giving his decision, observed with reference to what had fallen from Major Tucker, that he did not think it necessary to follow what he, Major Tucker, was about to read from the London Times, as the circumstances of the case were not similar to those of the one at present before the court. In this case the defendant was charged with blowing a trumpet without a license. He (the magistrate)was there to enforce the law as he found it. The defendant had no right to blow a trumpet in a public street in Bombay without a license from the Commissioner of Police, and in contravention of the express orders given by that officer. The fact of the license which was once granted having been recalled ought at once to have convinced the defendant that the Commissioner of Police had strong reasons for withholding the license; and his orders ought to have been obeyed. The police therefore had done their duty in the way they had acted. He would further observe, in repect of what had fallen from Major Tucker as to the mode by which he and his colleagues desired to reach the hearts of the people, that the circumstances of this country were not the same as those of England. There all the people professsed one religion, and efforts to reclaim the godless and the fallen would meet with sympathy and encouragement from all; but in India the people comprised so many different races, professing different religions, that efforts directed in the way intended by the Salvation Army were likely to do more harm than good to the cause they had at heart. He himself was a man who professed a different religion, but he did not view with dislike or disfavor the effort of sincere and honest gentlemen to bring others to their way of thinking, if they believed they were acting in the interests of truth. If the Salvation Army were allowed to play music and blow trumpets with the view of "first catching the ear, then the eye, and then the heart of the people," the Mahomedans, and the Hindus, and the the other races would claim a like indulgence, and the result would be demonstrations and counter-demonstrations, and rows would take place. The Commissioner of Police had therefore wisely prohibited the playing of music in the public streets in connection with the processions of the Salvation Army, and he (the magistrate), as one charged with the duty of enforching law and order, would see that the executive police were supported in their endeavour to preserve the public peace. He had watched with interest the doings of the missionary bodies in this country for many years, and he could say from experience that if the Salvation Army did what their great Master did, and went and preached among the people in all hummility and simplicity, without noisy demonstrations, they would gain their object more easily.

The defendant was then fined Rs. 20

Major Tucker said.—We decline to pay the fine.

The magistrate.—The law will take its course.

—To recover the amount of the fine imposed on Lieut. Norman, a *distress-warrant* was obtained to seize his cornets, and at this stage the fine was paid, and the accused released.

—Deaths last week, 458.

—The *Kossid Mumbai* writes very strongly about what are called the raids by Hindus on the musjid at Sholapore. This is the third time, according to the *Kossid*, that the Hindus have maltreated their Mahomedan neighbours at Sholapore. The Mahomedan paper calls upon Sir James Fergusson to protect the Sholapore Mahomedans.

—It is stated that a comet is now visible in the East before sunrise.

Selections.

INCARNATIONS.

(from a Lecture Delivered by the Rev. J. H. Vincent, D. D. at Chatauqua.

Bernard Fontenelle says: "A well cultivated man is, so to speak, made up of all the minds of preceding ages. It is only one single mind which has been educated all this time."

One man does a great deed. Another man reads of it, rejoices in it and resolves to repeat it. Then the deed is re-wrought. The doer of the first is dead. But the doer of the second who receives the impulse from the first still lives. The buried body has gone to dust; but the soul of his life has gone again into deeds. Thus our ancestors live in us; our heroes live in us.

Thus resurrections and transmigrations and incarnations are realities of the present. When one studies the phenomena of molecular motion, he wonders at the stability of all things. The tornadoes in a drop of water ought to tear it asunder. When one by analytical processes takes things apart—atmospheres and gases, waters and rocks, brute and man, body and soul, intellect and sensibilities, and will—he wonders that things hold together at all, and would not wonder to find himself and all the rest coming apart suddenly, silently, universally, finally. When one studies the human body and finds how blood and brain and muscle and fibre and force resolve themselves finally into familiar and natural things—he wonders at the continuity and persistency and individuality of the person. He almost expects the thought to weigh less and the love to burn less when arms and legs are off, and eyes are out, and only a fragment remains.

But there is stability in the ever moving masses of matter. Sun and rock and dewdrop hold their own. The strife of contesting molecules results in rest. The motion is apparently under fixed law. So the individuality of all things is persistent. Oak is oak all the time, and through the succession of growths and of ages modifications may take place in the vegetable kingdom under the intervening and suprintending skill of man, as when a poisonous fruit is transformed into a fragrant and luscious peach, but the essentials remain. Birds shine in the plumage of their ancestry, and sing the old songs that in the dead centuries men listened to with delight. The laws of "natural selection" and of "the survival of the fittest" may produce gradual modifications, and yet with marvellous steadiness do the old types abide. And regardless of the human analyses of inorganic matters, and of animate organisms, the concrete forms continue.

And thus also does personality abide. Back of all changes and combinations and developments is the person, the author of the theories and analyses and experiments by which Nature is tested and tortured to reveal her secrets of fact, and form and force. As long as a vital fragment of the body remains—the somewhat, the same *who* in it continues to say: "It is I." In physical perfection or in pitiable mutilation, a voice, or a breath, or a look says: "I am I." This person is not an aggregation of qualities by a mechanical synthesis; not a putting together of things, but it is a life that grows out into things. It is not because of

things, but things are because of it; and "it" is not "it" at all, but "he" or "she"—the PERSON. The Person has light, heat, force. The light is knowledge. The heat is love. The force is will; and this light, heat, force, knowledge, love, will are ONE;—one and invisible; one and indivisible; one and inexplicable; one and self-conscious; one and self-directing—this interior, invisible, indivisible, inexplicable, self-conscious, self directing one—a PERSON.

You may plant a stick down deep in the ground, you may by nails and hammer attach underground props like roots, you may tie to this stick-trunk branches of living trees, and by the threads fasten blossoms to them until the whole "thing" rivals the beauty of a rosebud in June. All the elements are there—the earth, the underground supports, the trunk, the branches, the leaves, the flowers, the sunshine, the dew, the rain. the praise of the beholders—but there is no unity, no force, no individuality, and there is no life; aggregation, but no energy of growth. The flowers do not take hold of the branches. The branches do not take hold of the trunk. The trunk does not take hold of the earth. As well might a hungry babe cleave to the cold breast of a marble Venus.

What this individuality and unity are to the plant, the PERSON is to the body, to the world. The person is back of all investigation; at the head of all investigation; the cause and end of all investigation. The PERSON uses and grows by investigation; remains unchanged through all; may himself examine himself, and watch himself, and talk about his will and sensibilities and intellect, as though he were three, while all the time will, sensibilities and intellect unite in the specific acts of each. You can not take him apart. He can not take himself apart. He is one; a centre; a source of power. The person is himself the key to the deepest chambers in the universe. And the person goes in quest of some one like unto himself.

Will looks for will, love for love, soul for soul. Thus man finds God. There is no science without person. It is the person who creates science. So no science is full science that does not end in PERSON. Back of all things is the All One. Before the beginning is the Beginner. And thus the person explores phenomena to find person and attains true science and true religion at the same time. The person a scientist discovers, is the person who is the cause of all, and before the Personal Cause the personal student bows in reverent worship.

Therefore do I glorify the individual soul abve all science. Therefore when I look for power I look for the soul, whom I call a person. For Soul is king of space and of matter that occupies space. Soul crosses the sea in spite of storm; caverns the earth; dashes out into space and comes back with weights and measurements of stars and suns, and nebulæ; harnesses tempests into strong-armed servitors, turns lightning into love-whispers; enters the realm of infinitesimal existence, and tells stories stranger than ever sounded under Arabian star-light—stories of molecular affinities, repulsions, strifes and tornadoes, beyond the reach of the keenest microscopic vision. Soul is everything. In soul are art, history, philosophies, governments. Soul is the end of all. Soul is the begining of all. Search all and find soul, *personnel*, will, power. Charles Kingsley, independent and free-thinking after a sort though he was,) wrote wisely:

"Knowing and believing a great deal of the advanced physical science of Darwin's school, I still can say I do not believe in the existence of law. 'Law of nature.' 'laws impressed,' or 'properties impressed on matter' are to me, after careful analysis of their meaning, mere jargon.

"Nothing exists but WILL. All physical laws and phenomena are but the manifestations of that will—one, orderly, utterly wise, utterly benevolent. In him—'the Father'—I trust in spite of the horrible things I see; in spite of the fact that my own prayers are not answered. I believe that he makes all things work together for the good of the human race, and of me among the rest, as long as I obey his will. I believe that he will answer my prayer—not according to the letter but according to the spirit of it; that if I desire good I shall find good, though not the good which I long for. And 'law' and 'necessity' I look upon as phantoms of my own imagination, always ready to reappear, but always certain likewise to vanish again before one sound blow of careful logic or of practical life."

As God works on and ever, so the finite soul—breath of his breath and spark of his light—once created, continues to live on and love on and work on. Death, which separates it from the body, does not close its career in what we call "the other life" nor yet in this life. For souls remain on the earth in books and monuments, and remembered deeds, and through other media of influence; so that the new generations of souls have vast resources of soul-power from which they may draw.

UNION.

BY GENERAL BOOTH.

Considerable increases in our numbers are reported in every direction. Multitudes are flocking to our standards. Not only at home but abroad. In this, all who know The Army and the condition of mankind will rejoice, seeing that with an increase of numbers there should be an increase of *power* for the war with evil. But in order to this increase of power there must be continued and increased unity. Strength will only be in proportion to union. An increase of numbers without it will be only an increase of weakness. *Unity is strength* for good or for evil either in the armies of Heaven or the armies of Hell. Bound together, of one heart and of one soul, we are invincible. Nay, we shall not only prove unconquerable, but every where conquerors.

The bond of union in any community or among any people is *a common supreme interest*, to which all minor personal interests are made subject and subordinate, and for the advancement of which all concerned are willing to suffer in their own separate and individual capacity. What is deemed the public good is, in the common estimation, of more importance than private aims, and, therefore, suffering and hardships are cheerfully endured and sacrifices readily—nay cheerfully—made to secure it.

We see this in families; for what is deemed the family interests particular members will without a murmur suffer long and painfully. We see it in political parties. We see it in national movements where, for the general good, freedom, and aggrandisement of the nation, multitudes will welcome all manner of privation and loss.

"Let the family prosper," says son or daughter. "Let our political party triumph," says Conservative or Liberal. "Let our country be free and glorious," says patriot and soldiers, "and we can suffer, if need be, die!"

It it were otherwise, if private interests were not secondary to the common interest, union would be only a name—a shadow—a delusion. If every individual was seeking what was *best for himself*, how he could be *bigger* or *better off*, or more *easily circumstanced* or more *generally admired*, the whole organised, or rather *non-organised* community would fly off into fragments, and instead of a powerful army there would be a powerless mob.

The bond which had bound The Salvation Army hitherto, and which must bind it more closely than ever in the future, is the most potent and permanent of all bonds, being neither more nor less than *supreme devotion to the interests of*

THE KINGDOM OF GOD.

This interest includes and contemplates the glory of God, the everlasting welfare of fifteen hundred millions of redeemed souls! and all the personal interests, temporal and spiritual of every Soldier in the force. All this and more is expressed in the one word, THE KINGDOM. The Army has been called into being for this, exists for this, fights, suffers, rejoices, agonises, dies, rises again for this!

WE LIVE FOR THE KINGDOM.

This tie binds us with indestructible bonds to the perishing world, binds us to each other, and binds us with fetters dipped in His own most precious blood to the heart of our great Saviour and Commander-in-Chief.

WE ARE ONE.

This realization of the work of our redeemed existence makes us *one*, *one* with each faithful, suffering comrade, and *one* with Him. One head, even as He is *one* with "The Father."

This union spirit is the spirit of victory, it conquers the world and the flesh, it casts out devils, gladdens angels, fills Paradise, transforms earth into Heaven, and glorifies God in prophecy with every imaginable confidence in the face of sneering multitudes, that for the Army to go forward permanently possessed of this spirit, means the conquest of the world.

What is wanted then? we reply

PROPERLY SAVED AND CONSECRATED SOLDIERS.

Men and women who have gone back to the New Testament methods of Soldierhood and taken the terms of enlistment from the Master's own mouth. "If any man would be my Disciple, (Soldier) let him *deny himself*, take up his cross and FOLLOW ME." We all know, or we may all know, with a little thought what following Him means. We know *where* He went, and *how* He, and what He had to deny, give up, or sacrifice *Himself* before He went, and *as* He went. *Are we willing?* If not, let us give up calling ourselves *His* Soldiers. THERE IS THE ALTAR. There is *no other* for a Salvation Soldier, he wants no other. Go and kneel there if you have not already done so, nay, go and *live* there; offer *yourself* to God, not in any sentimental momentary manner, but practically, as a living matter of fact give yourself away, *from yourself* to God, for the KINGDOM.

This, and this only will effectually change yourself, transforming, re-modelling, re-moulding your old self-gratifying, self-seking, self-enriching spirit, into the Spirit of Christ. You will be made like Christ, and as a consequence, like *all your comrades who* have knelt at the same altar. As they have been transformed into the image of the same Christ they will be of the same spirit, and *now* there will be one spirit, which must mean *one* aim, *one* business henceforward and for ever, *here* as well as in *Heaven*, and that business will be THE KINGDOM.

To Soldiers filled with this spirit, the laws and regulations necessary for combined action, which may somewhat curtail personal liberty, will not be found irksome or grievous, but will be enhanced and honoured, because made and designed to advance the general welfare, and win "*the Kingdom.*" But partially, imperfectly consecrated souls—people who are seeking *themselves*, and God, are always finding "*a lion*" on the lines of duty. They are trying to serve God so far as it squares with their own interests—*God and gold—God and ease—God and position—God and friends*—these are the *cripples*, not only useless themselves and hindrances to their comrades, but a positive source of danger to the war, for it is never certain that, at any moment, to advance their own personal ends, they may not risk wrecking of the interests of THE KINGDOM.

Oh, for some process of division and separation like that of Gideon, by which we could sort out and send back home to "*the stuff*" where their hearts are, not only those Soldiers whose hearts are fearful that some harm is going to *happen* to THEM, but those who are not to be trusted in the strain of the battle. Let them go home, they will not be so tempted there, perhaps; but in the actual campaign, some wedge of gold, some daughter of Egypt, some price of treason may be started on their path,

and down they may go before it to their own disgrace and ruin, and the discomfiture of their brethren.

In plainer language, and without comparison, let every Officer, every Soldier understand that for the coming great conflicts and assured victories of The Salvation Army A UNITED FORCE is indispensable, and that the only indestructible bond is the pitying, suffering, sacrificing love of Christ Himself so shed abroad in their hearts as to overmaster and bring into subjection all selfish—nay, all human—aims, purposes, and affections to the one supreme purpose and object of the complete and universal triumph and establishment of.

THE KINGDOM OF GOD!

War Cry.

PROGRAMME OF THE DECENNIAL MISSIONARY CONFERENCE

TO BE HELD AT CALCUTTA FROM DECEMBER 28TH TO JANUARY 3RD (INCLUSIVE.)

I. THURSDAY—*Opening address* by the Chairman the Hon. Sir H. Ramsay, K. C. S. I., C. B.

1. *Preaching to the heathen.* Rev. C. W. Forman D. D., A. Pr. M., Lahore, Punjaub. Baboo M. N. Bose, Gopalgunge, Bengal. Rev. J. Smith, B. M. S.. Delhi, Punjab. Rev. E. Lewis, L. M. S. Bellary, Madras.

2. *Sunday Schools.* Rev. B. H. Badley, A. M. E., Gonda, N. W. P. Rev. G. S. Chandler, A. B. F. M., Madura, Madras. Rev. E. W. Parker, A. M. E., Moradabad, N. W. P.

II. FRIDAY—

1. *Native Agency, its selection, training and development.* Rev. E. Rigg, W. M. S., Ceylon. Rev. W. Hooper, C. M. S., Lahore, Punjaub. Rev. T. J. Scott, D. D., A. M. E., Bareilly, N. W. P. A Speaker to be appointed, Bombay.

2. *The Promotion of spiritual life and enthusiasm in the Churches of India.* Rev. G. Bowen, A. M. E., Bombay. Rev. A. Clifford, C. M. S., Krishnagar, Bengal. Rev. W. Scott, W. M. S., Ceylon.

III. SATURDAY—

1. *Higher Education.* Rev. W. Miller, F. C. M., Madras. J. Wilson, Esq., Ch.-Scot. M., Calcutta, Bengal.

2. *Lower Education.* Rev. J. Murray Mitchell, D. D., F. C. M., Bombay. Rev. W. A. Hobbs, Independent Mission, Calcutta, Bengal.

3. *Work amongst English-speaking Hindus.* Rev. A. Alexander, F. C. M., Madras. R. C. Bose, Esq., A. M. E., Allahabad, N. W. P. K. C. Banerjee, Esq., Calcutta, Bengal.

IV. MONDAY—

1. *Women's work in the Indian Missionary field.* Miss Hewlett, Ch. Eng. Zen. M., Lahore, Punjaub. Miss Thoburn, A. M. E., Lucknow, N. W. P. Mrs. Etherington, B. M. S., Benares, N. W. P. Miss Leslie, Independent Missn., Calcutta, Bengal.

2. *Work amongst Mahommedans.* Rev. E. W. Wherry, A. Pr. M., Lahore, Punjaub. Rev. M. G. Goldsmith, C. M. S., Madras. Rev. T. P. Hughes, C. M. S., Peshawar, Punjaub.

V. TUESDAY—

1. *Self-support and self-propagation of the Native Churches.* Rev. W. T. Satthianadhan, C. M. S., Madras. Rev. A. Timpany, Can. B. M., Coconada, Madras. Rev. G. C. Dutt B. M. S., Khulnah, Bengal. Rev. R. A. Hume A. B. F. M., Ahmednaggar, Bombay.

2. *Work amongst Aboriginal tribes and the lower classes of Hindus.* Revs. Caley, Stokes and Cain, C. M. S. Madras. Rev. Dr. Phillips A. F. B. M., Midnapore, Bengal. Rev. J. E. Clough, A. B. M., Ongole, Madras.

VI. WEDNESDAY—

1. *The press as a Missionary Agency. A Production of Vernacular Literature.* Rev. J. Hewlett L. M. S. Benares, N. W. P. Rev. Dr. Johnson, A. Pr. M. Allahabad N. W. P.

b. Distribution of Vernacular Literature. Rev. G. O. Newport L. M. S. Madras. Rev. Dr. J. Scudder, A. D. Ref. Vellore, Madras.

2. *Medical Missions.* Rev. Dr. Chester A. B. F. M., Dindigul, Madras. Rev. Dr. Valentine, Agra, N. W. P. Rev. Dr. Downes C. M. S. Cashmere, Punjaub.

In addition to the above there will be daily Morning Prayer meetings. There will also be two public Evening meetings; one devoted to Temperance, and the other a general Missionary meeting, at which the Rev. J. E. Payne, L. M. S. will read a paper on the Results of the Census.—(*Indian Witness.*)

MR. GLADSTONE ON THE STUDY OF THE BIBLE.

The following letter has been sent to a genleman in Manchester, who has charge of the Men's Sunday afternoon Bible Class. Mr. Gladstone was written to on the study of the Bible. The letter below has not been hitherto published:—"Hawarden, September 4, 1877.—Sir,—it is wholly out of my power to reply to your letter in the manner which its purpose would recommend, and its subject requires. But I am unwilling altogether to withhold a few words which may, at any rate, serve as an indication of sympathy with your desire to profit by the treasures of the Divine Word. I will not dwell on the need of light from above, or the duty of seeking it, of being vigilant against the excuses of the private spirit, of cultivating humility, of bearing in mind that God has through all these long ages had a people whom He has led, that we are not the first who come to the wells of salvation opened by Christ and his apostles. I will also assume that we are strict adherents of method in this great study so as to make your results comprehensive. In this view, if you are Churchmen, or, indeed, if you are not, I recommended you to consider whether the table of lessons, old or new, may not be of much use.

"Two things, however, especially will commend to your thoughts. The first is this, Christianity is Christ, and nearness to Him and to His image is the end of all your efforts. Thus the Gospels, which continually present to us one pattern, have a kind of precedence among the books of Holy Scripture. I advise you remembering that the Scriptures have two purposes—one to feed the people of God in 'green pastures,' the other to serve for proof of doctrine. These are not divided by a sharp line from one another, yet they are provinces on the whole distinct, and in some ways different. We are variously called to various works. But we all require to feed in the pastures and to drink at the wells. For this purpose the Scriptures are incomparably simple to all those willing to be fed. The same cannot be said in regard to the proof or construction of doctrine. This is a desirable work, but not for us all. It requires to be possessed with more of external helps, more learning and good guides, more knowledge of the historical development of our religion, which development is one of the most wonderful parts of all human history, and, in my opinion, affords also one of the strongest demonstrations of its truth and of the power and goodness of God. I have sent you this very slight outline, all that my time allowed, with the knowledge that if I postponed my reply to make it fuller it might, amidst the pressure upon me, end in my sending no reply at all. With every good wisb, I remain your faithful servant.

"W. E. GLADSTONE."

Miscellany.

—*The Record* thus notices a book by Mr. and Mrs. Grattan Guinness entitled "Fallacies of of Futurism:"

Many expositors seem to treat the Book of Revelation as if it stood quite by itself, whereas it is the last of a series of symbolic prophesies closely resembling it in style and matter; and each member of the series is perfectly consistent with, and fits evenly into, all the rest. The geological series of rocks is, as to its order, the same everywhere. In some countries one or other of the strata is typically developed, or perhaps is altogether absent, but never out of the regular order, and always distinguishable by its chaacteristic fossils. From the date when these fundamental facts were recognised, geology became a science. But the geological strata, the symbolical prophecies, and the events of history to which they refer, have all the same Divine Author. Hence the importance of laying these connected prophecies alongside of each other, and of taking account of all that is fixed by one, when proceeding to interpret another; and of so interpreting any one alone, that it shall not disarrange any other, or be in discord with the whole. In some of these prophecies certain periods are "typically developed;" or be in with the whole. In some of these prophecies certain periods are "typically developed;" from others those same periods may be altogether absent; but any single interpretation that involves the dislocation of some or all of the parallel visions stand self-condemned. All that is revealed in the prophecies of Daniel must be taken for granted, in its matter and its order, before the Book of Revelation is approached; and the interpretation of the Book of Revelation must harmonize with, and fit into, all that has gone before. This argument has not yet been developed, nor pressed home, as it should be. Will no student of prophecy construct a harmony of these visions, in which each and all of them, with their Divine exposition if they have any, shall be seen in parallel columns, epoch opposite to epoch, and word opposite to word? No more important contribution could be made to the interpretation of prophetic Scripture.

"The great fundamental and invincible objection to the Futurist system" is will stated by Mr. Guinness on p. 79. It lies in this, "that its reception necessitates a belief that God has left unrevealed the events of eighteen or nineteen centuries of the history of His people; that He has in His Word cast no gleam of prophetic light on these all-important ages of the history of the Church and of the World; that He has violated His own declared purpose to do nothing without first revealing it to His servants the prophets; that a tremendous gap and void of nearly two thousand years exists in the stream of prophetic revelation, and that no events of this dispensation are subjects of prophecy at all. The Word of God is a sword, and "swords are designed for conflict." "Any interpretation of the prophecies of Antichrist which did not excite controversy would be proved to be a false one by this very fact." Not only the enemies indicated, and all who sympathize with them, will be arrayed against the true intrepretation, but a variety of false interpretations will spring up to distract attention from the true.

We hail with thankfulness this and any other reverent, sober-minded, Scripture-following attempt to expound these sacred prophecies. We feel assured that as the time draws nigh, the Holy Spirit will shed more light upon the souls of Christ's people, and will bring true believers into constantly increasing harmony on the subject of prophetical exposition. Meanwhile help will be rendered, not by repudiating all existing interpretations and striking out an entirely new line for ourselves, but by carefully attending to and treasuring up whatever is

scriptural and consistent in the many interpretations that have already been advanced.

SCIENCE *v.* SCRIPTURE.—Natural science cannot come into collision with the Scriptures, since descriptions of phenomena in popular and scientific language would amply serve this purpose; viz.: the teaching of moral and spiritual truth. It can only come into collision with the teachings that Christians may choose to draw for themselves from the Bible; and these are certainly not necessarily Christianity. The absurdities which may ensue from such teachings has been marked for all future times in the treatment of Galileo by the Inquisition. —GIRDLESTONE'S *Christianity and Modern Scepticism*, p. 26.

TELEGRAPHIC NEWS.

London, September 13th : 10-48 a. m.—It is estimated that the enemy's loss this morning in killed and wounded has been 2,000 men. The loss on the British side, as far as is yet known, is 200, including many officers.—The Highlanders bore the brunt of the fighting. The enemy are greatlydemoralized, and their infantry are flying into the desert. The British cavalry are in close pursuit.—2-15 p. m.—The capture of Tel el-Kebir is now complete, and the enemy has been utterly routed.—6-40 p. m.—A despatch, just received from Sir Garnet Wolseley, states that our camp at Kassassin was broken up yesterday evening, our troops bivouacking beyond Kassassin until 1-30 this morning, when we commenced advancing against the enemy's position, which was on a most extensive scale and strongly fortified and held by a large force under Araby's personal command, consisting of 20,000 regulars (including 2,500 cavalry), 70 guns and 6,000 Bedouins and irregulars. Our force consisted of 11,000 bayonets, 2,000 sabres, and 60 guns. As an attack by daylight would have entailed a heavy loss, it was resolved to make the attack under the cover of darkness, and the six miles which intervened between our camp and the enemy's position were accomplished by our forces before daylight. The attack was made in the following order :—A force of cavalry and two batteries of horse artillery were placed on the enemy's right flank and ordered to sweep round their line at daybreak. On the left flank were a force of cavalry and the first division, the second brigade under Colonel Graham, leading, supported by a brigade of Guards under the Duke of Connaught. On their left were seven batteries of Artillery, consisting of 42 gnns, in line with a supporting brigade, and the second division with a Highland Brigade, leading. The Indian Contingent were placed to the south of the Fresh-water Canal, whilst the Naval Brigade occupied the railway track at intervals. Great emulation prevailed among the different regiments as to which should be the first to enter the enemy's position, and all went straight for it. The Royal Irish greatly distinguished by their gallantry.—The despatch adds that we are in possession of all the enemy's works, camps, and a large number of guns, besides several trains and an immense quantity of supplies. The enemy fled in thousands, throwing away their arms when our cavalry overtook them. Their losses are enormous. —General Willis was slightly wounded, and Colonel Richardson, of the Duke of Connaught's Light Infantry, severely so. Majors Colville, Underwood, and Somervell, of the Highland Light Infantry, and Lieutenant McNeill of the Black Watch were killed. —The conduct of the troops throughout the action was admirable.

15th : 5-30 a. m.—The British advance guard reached Cairo by rail and were cordially received by the natives, who everywhere were most abject. The rebellion is considered to be virtually terminated.—The garrison of Damietta is offering to surrender.—Upon the return of Arabi to Cairo he met with a very bad reception from the populace, who pelted him in the streets.—The British losses in the attack on Tel el-Kebir were 54 men killed and 342 wounded, and 9 officers killed.—11 a. m.—Aarabi and Toulba Pasha have been arrested at Cairo whilst inciting the populace to acts of incendiurism and plunder. General Sir Garnet Wolseley, with the Brigade of Guards, is at Zagazig.—12-56 p. m. —A despatch from Sir Garnet Wolseley dated from Benha states that Colonel Drury Lowe, with a force of cavalry, yesterday occupied Cairo.—Arabi and Toulba Pasha surrendered unconditionally. The Egyptian troops at Cairo, numbering 10,000 men, laid down their arms.—The Prefect of Cairo, assisted by Egyptian soldiers, is now keeping order.—Sir Garnet Wolseley starts for Cairo forthwith.—5 p.m. —A despatch from Sir Garnet Wolseley, dated from Cairo, says :—"We have been received with open arms by all classes. The Egyptian troops will gladly return to their homes." The despatch adds : —"The war is over. Send no more men. Our base will now be changed from Ismailia to Alexandria. The spirits and health of the troops are excellent. All have done their duty well."

16th, Evening : Her Majesty the Queen has telegraphed her congratulations to His Highness the Khedive at the successful issue of the war.—Sir Garnet Wolseley his established has head-quarters at the Abdin Palace at Cairo—The whole of the British forces are going to Cairo.—Sir Evelyn Wood is disarming the Kafr-ed-Dowar garrison.—Abdellal, the Cammander of Damietta, with the gorrison of 5,000 blacks, refuses to surrender.—Arabi Pasha's principal colleagues have been arrested.—Fresh difficulty has arisen in connection with the Anglo-Turkish military convention, concerning the question of relations between the Turkish and British commanders.

17th, Noon : Fort Aslan, near Kafr-ed-Dowar, has surrendered.—The garrison of Aboukir is offering to surrender.

18th, Morning : The Egyptian forces at Kafr-ed-Dowar have dispersed to their homes, leaving their arms behind, without waiting to surrender them.—The railway from Alexandria to Cairo has been restored.—Twenty of the rebel leaders have been arrested. The Khedive has issued a decree disbanding the Egyptian Army, and arraigning all the rebel leaders under military law. The court-martial appointed to try them will be held at Cairo.—There is to be a grand review at Cairo of the whole of the British forces in Egypt.—The Indian Contingent will be the first to leave Egypt.

19th, Morning : Tantah has been occupied by a British force.—Six thousand men of the Aboukir garrison have surrendered, and the remainder have deserted.—One British regiment is going to Demietta.—The *Times*, in a leading article in to-day's issue, suggests that the Indian Contingent, after leaving Egypt, should visit England.—5-4 p.m. —It is stated that a portion of the Indian Division will be the first troops to leave Egypt, in consequence, it is understood, of the large number of followers attached to the native regiments and the heavy cost of the Indian Contingent.—The garrison of Damietta has surrendered.—Evening—Abdellal, the commander of the garrison at Damietta, having been informed of the course of events, has telegraphed offering to surrender.

Constantinople, 19th : The British Ambassador here has presented a Note to the Porte, stating that the Military Convention is no longer necessary.

St. Petersburg, 19th : H. I. M. the Czar has gone to Moscow, it is believed for the purpose of coronation; but the date of the ceremony is kept a secret.

London, 20th : The British Government has informed the Khedive that none of the rebel leaders must be executed without the previous consent of England.—The Khedive, accompained by his Ministers and the British Consul-General, proceeds to Cairo on Thursday, escorted by Indian troops.—The transport Serapis is at Malta, awaiting instructions.

PASSENGERS SAILED.

Per P and O Str *Cathay*, 19 :

For London—Mr J Farrier, Mr J Jackson, Col J B Reid and child, Mr Bainbridge, Mr Grimshaw, Mrs Betham, Mr W G Betham, and Mr J H Abbott.

For Brindisi—Hon Arthur Wilson, Hon Mrs Wilson, Hon L R Tottenham, Col J E B Parsons, and Mr H I P Thomson.

For Gibraltar—Mr M F Miranda.

PASSENGERS ARRIVED.

Per P. & O. Str *Ancona*, 19 :

From Gravesend—Mr W Hosking, Mr D S Smith, Mr W How, Mr and Mrs Silverston, Mr Geo Mallow, Major Valling, Mrs Rt Hannant, Mr Tucker, Salvation Army, Mr Ballard, Salvation Army, Mr Norman, Salvation Army, Miss Thomson, Salvation Army, Mrs Campbell and 3 children, Mr L Cowan, Mr G B Nairns, Mr C Tramper, Barrister Hancock, Mr and Miss Collet, Mr S Francis, Mr R Scott, Mr A Greenlees, Mrs J G Fox, Mrs Scroggie, Mrs Stuart, and Miss McGowan.

From Brindisi—Mr D Horsley, Mr J H Martin, Lieut Col Steadman, H H the Nawab Iqbal ud Dowlah and suite, Dr Lander, Miss Lander, Mr E Wilkinson, and Mr J C Norwood.

From Venice—Mr H Le Fanu, Mr H E Hitch, Mr C Nash, and Mr and Mrs Thomas.

Domestic Occurrence.

BIRTHS.

JONES—August 22nd at Newport, Mon. England, the wife of Rev. Daniel, Jones, B M S Agra, N W P, of a daughter.

FORDHAM—At Newark, Notts, on the 23rd August, the wife of Mr J W Fordham, Public Works Accounts Department, of a son.

LYON—September 14th, at Mhow, the wife of the Rev James Lyon of a son.

WARD—On Saturday the 16th instant at Mazagon, the wife of Mr J B R Ward, Carriage Department, G I P Railway, of a Son.

WILLIAMS—Sept. 16th, Sohagpur, C P at the Society of Friends, Mission House, the wife of J H Williams, of a daughter.

MARRIAGES.

CONNOR—GARDNER—At 5 Fettes Row, Edinburgh, on August the 29th by the Rev R J Sandeman, the Rev George M Connor, M A, second son of John Connor Esq. of Belvedere, Grafton, N S Wales, to Helen Marion, eldest daughter of the Rev J Wardrop Gardner, late of Poona, India.

GREGORY—LENAHAN—September 7th at the Free Church, Esplanade, Reginald R Gregory, Bombay Police, to Selina M, eldest daughter of Thomas Lenahan.

TAPSELL—BAILEY—September 12th at Poona, in the Methodist Hall, by the Rev O Shreves, Charles Edward Tapsell, Survey of India, to Elizabeth, third daughter of H Bailey, Esq, late Superintendent in the Bombay Police.

GILDER—CALDWELL—September 12th, at Dehra Dun, in the Mission Church, by the Rev A B Caldwell in the presence of the Marriage Registrar, assisted by the Rev D Herron, George King Gilder Missionary, M E Church, to Abigail Emily, youngest daughter of the late Rev J Caldwell An Presbytrian Mission.

"BOMBAY GUARDIAN."

Subscriptions received from 16th to 23rd September 1882.

R. Hanna, 1st June 1883, Rs. 7-10; Secretary Temporance Society 2nd Leistershire, Regt. Jubbulpoor, 12th August 1882, Rs. 4-15; James Bapty, 31st December 1882, Rs. 6; J. J. Whittle, 11th September 1882, Re. 1.

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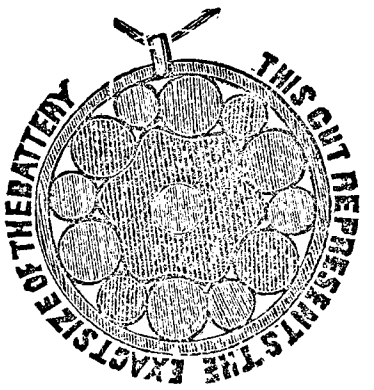

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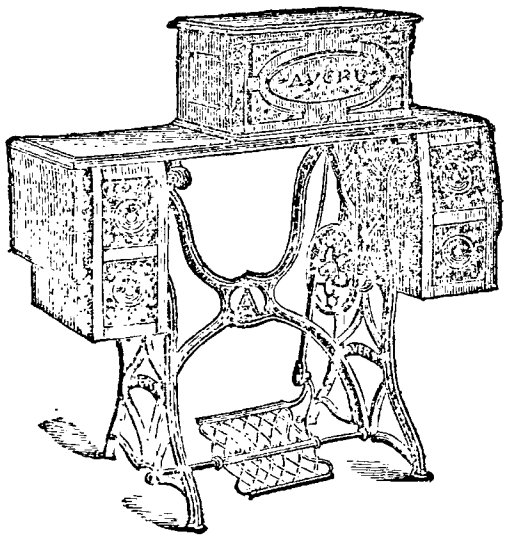

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